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FOR THE GOSPEL MESSENGER.

—
A DISCOURSE PREACHED ON THE FOURTH OF JULY, 1836.

The following extracts will be read with interest and advantage.

"On a review of the past, beginning with the Nomadic life of the Pastoral people who came out of Egypt to occupy the Land of Promise, thence through the eventful era of the tribes amplified into the greatest kingdom of antiquity, down to the period when modern Theism raised an altar to reason on the ruins of Catholicity in France, can the solitary nation be singled from all the kindreds and tongues of earth, that has not in its political as well as moral statistics, reason for the belief that the people only are blest who have the supervision of divine rule, as in the language of the Psalmist "Blessed is the nation whose God is the Lord; and the people whom he hath chosen for his own inheritance." Policy as well as religious principle should defend this truth. Alas! has its influence been sufficiently admitted by the people of our day? The inquiry leads to the second proposition of the subject, which is, that the spirit of the age, in civil institutions, national customs, and individual habits, particularly in those of our own country, does not recognize the moral influence of revealed truth. The age is infidel. Fanaticism accompanies or pursues infidelity. Those conflicting principles sweep through the length and breadth of our land, and threaten extermination to all that is sacred in religion and morals. The friend of order and humanity cannot hesitate to rebuke the unblushing effrontery of that lying spirit, which maintains dogmas at the expence of human interests; throws from a polluted press those corrupt opinions which would poison the streams of social life; deprive mankind of their only guides to virtue or happiness; and bury under the corruptions of death, all hope and fear of the future. One cannot fail to observe in popular sentiment, an unconquerable tendency to the practical infidelity which disavows the wholesome restraints of revealed law; encourages a reckless indifference to spiritual concerns; patronizes new inventions in the worship of God, and recognizes, as of equal obligation, all systems of faith, no matter how repugnant to common sense, or hostile to the interests of Christian truth. This laxity of religious principle is common to human nature, and is evidenced in all states of society; but particularly so in our own country, and at this period of its history. An irrepressible spirit of enterprize and speculation is apparent, not

less in personal ambition, than in schemes of national aggrandizement. In the cravings of avarice or ambition, the cause of religion is overlooked. The comfort of the body is more appreciated than the safety of the soul. Time takes preference of eternity. Nor is this all. The influence of this infidel spirit operates upon all conditions of society. It is seen in the increasing disrespect for the Christian Sabbath, and in the neglect or desecration of the ordinances of religion. Asylums of want and places of punishment show an alarming increase of vice and crime. Fashion and custom sanction great immoralities. And what is worse—the dereliction of moral principle, and scandalous living are not obstacles to public preferment. On the contrary, candidates for offices of the highest honor, profit and trust, owe their success not to competency for the appointment, not to a life of public service; nor even to the moral worth of character; but simply because they are the favorites of the people; and when too often, their factitious popularity is, in reason, the best evidence of their unfitness for office. The consequence is, that to please the people, those who rule the people must descend from their eminence, to cultivate popular feelings and opinions. Thus the very elements of government are thrown into strange confusion, and disorder and misrule threaten the integrity of the social compact. It must be admitted that the very genius of our republic and its free institutions conspire to foster this spirit of irreligion, and its attendant evils. The constitution recognizes no religious creed. State Legislation, (save in few and very inadequate exceptions,) makes no provision for the advancement of Christianity. And what has been the result? Left to the voluntary support of those who feel no interest in its propagation, and whose lives are opposed to its principles—the ministrations of the gospel must be limited to the few; whilst the vast majority of the people (unless the deficiency of means be rectified, or miracles of grace ensue,) must be abandoned to the corruptions of a fallen nature, and the penal consequences of final impenitence. These are startling truths. But who can deny the premises or their conclusions? As one evidence of the liberal tendencies of our free institutions, have we not been gravely informed by those, who, in other respects, seem to think, and think wisely, that parental authority should not obligate the conscience of youth in the divine service, by adherence to prescribed formularies; because in riper years the judgment will be enabled to make the better decision in the adoption of any system of faith and worship? From this frequently exploded absurdity, sensitiveness to religious duty has, too often been deadened; the moral association of early piety destroyed, and the reckless indifference to religion, exhibited without disguise, and without shame! What a misnomer is it to call our own a *Christian* country. A wild and desperate fanaticism, under the Christian garb, goeth abroad through the land, seeking whom to devour. Its name is Legion. According to time and circumstance are its varied forms assumed. Now is it seen to build up visionary theories of doctrine, and hold forth new lights to deceive the ignorant and superstitious. Then it appeals to human passion for those animal excitements, which are, absurdly, supposed evidences of spiritual conversion. Here it enlists the religious sensibilities of a commu-

nity to sustain the oracular dicta of masters in Israel, who are 'wise above what is written.' There this restless demon presides over schemes of ambition, nicknamed Temperance Societies, (but which are filled with the elements of intemperate zeal) professing the strange and anti-christian doctrine, that the mere act of assuming an obligation imparts divine grace to keep it; controls a religious press, which scruples not to mutilate and corrupt the sacred Scriptures, and render them subservient to sectarian interests; or by an effort of policy, worthy a better cause, *Americanizing* the various affiliations of a would-be spiritual despotism! Time may not be consumed in the effort to trace the ravages of the destroyer to the frontiers of civilization; and observe the fatal influence in the licentiousness of the last invented Mormonism. It is not necessary. The action of fanaticism is sensibly felt nearer home. Is the imputation groundless, that pride, prejudice and ignorance, have created and maintained the conflicting views of differing Christians, in defiance of Christian unity: the church's order, and even of the evangelical message of peace on earth, and good will towards men."

"Contemplate for a moment, Christians, the spiritual destitution of our country. Ascend any of its eminences, and survey the adjacent region; suffer yourselves to be floated down the current of its navigable waters. Be whirled with the rapidity of thought, over those high ways that seem to annihilate time and space; every where grand improvements in art and science will claim your approbation. The comforts and luxuries of life will minister to your personal wants. And a high tone of literary aspiration gratify your intellectual taste. But every where, throughout the moral survey, are evidences, more or less, of the same sickening indifference to religion; undisguised hostility to Christian morality; and excess of profligacy and vice. O what must be the end of this state of things? Can a God of purity and holiness tolerate the iniquity patronised by high authority; or suffer the avowed despisers of his laws to triumph in their sins and live? Has the Almighty declared that he will take vengeance on sin, and will he not do so? Did he not assure the progenitors of the race, that disobedience would bring death temporal and spiritual upon themselves and their posterity; and are we not mortal? If Deity has kept his word, in the punishment which cost the ruin of the world, and for its expiation caused the Son of God to descend from heaven, and die upon the cross, what reason have we, as a people, to expect exemption from the penalties of national sin?"

"How many are the practical heathens in the contact of social relationship who need the saving influence of divine truth, and entail upon future generations the miseries of unbelief! Surrounded by such adversaries and such evils, patriotism concentrates its hopes upon the Church as the ark of safety. The sound and rational system of religion which it unfolds, in the ministrations of a divinely instituted priesthood and in the means of grace recognized of heavenly prescription, must avail (if any thing connected with human agency can do so) to arrest the wide spreading desolation of infidelity and fanaticism. At least such is the Christian's hope and prayer. The Church offers in antici-

pation, a refuge to his fears from the coming evils of the times. There securely sheltered, he can contemplate unmoved the fatal theories and systems of the day sweeping by into the vortex of a common ruin. In the meanwhile he composes his religious apprehensions with the assurance of prophecy: 'there is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacle of the Most High. God is in the midst of her; she shall not be moved; God shall keep her, and that right early.' The reflection exhibits the only ground of confidence in the safety honor and welfare of his country entertained by the Christian patriot; and the reasons of his solicitude that the principles of revealed truth should be incorporated into the elements of social life, and in the frame work of civil government. But worldly interest does not constitute the only, nor the chief feature of the Christian's love of country. Religion is the patriotism of heaven. A bad man is not the friend of his species, either at home or abroad. Life and limb, it is true, he may devote to national service, but on the scrutiny into his feelings, it will be found that interest, ambition, or the fear of disgrace, dictated the sacrifice. How different is the Christian's patriotism! Connected with the family of heaven, and destined to an immortal state of being, he lives for eternity. His actions are designed to promote that more intimate communion of the saints, so necessary to his spiritual subsistence; to draw down, as it were, celestial modes of existence on earth; and to cause the reflection upon the social interests and duties of that light which emanates from the altar of the triumphant Church. As a principle of action, he will reflect that it may not be necessary for him to live long in this world; but that it is necessary for him to serve his country, whether by life or death, whenever the interests of truth, justice, religion and freedom demand his services. The loss of such a patriot must ever be considered as a public calamity. Our country, Christian auditors, has lately realized such an affliction. The providence of God, has within the year, removed from labors of usefulness in this life to their eternal rewards, one, whom all delighted to honor, and in whose heart, to use scriptural phraseology, 'there was no guile.' If commanding intellect, spotless purity of heart, inflexible devotion to country, and the cluster of social virtues, over which divine grace shed its subduing influence, could have arrested the arrow of the destroyer, Manning would not now be numbered with the dead, nor his country, society, and the Church be called upon to mourn his irreparable loss. The Christian patriot has entered into his rest. The gratitude of his country, will raise to his memory, an imperishable monument, around which posterity will gather to rehearse his virtues, and imitate his example. 'Mark the perfect man, and behold the upright, for the end of that man is peace.' "



In Gen. xv. 6., Abraham's belief in God is said to be "counted to him for righteousness." Now, it is remarkable, that the slaying of an idolater, on the part of Phineas the priest, is said to have been "counted to him for righteousness." Now, as this act could not be the sole condition of salvation, in the case of Phineas, is it reasonable to conclude that the ~~same~~ act of faith on the part of Abraham, in the text above, would alone be sufficient to secure his salvation?

[FOR THE GOSPEL MESSENGER.]

THE SERMON,

AT THE ANNIVERSARY OF THE SOCIETY FOR THE ADVANCEMENT OF
CHRISTIANITY IN SOUTH-CAROLINA, 1837.ISAIAH c. lvii. part v. 19.—“Peace, peace, to him that is afar off, and to him that is near,
saith the Lord, and I will heal him.”

We surely are not mistaken in saying, he knows but little of the gospel, or of human nature, who does not see the admirable adaptation of Christianity, as a religious system, to the condition of man. It is not regarding it merely as a moral code, that will fill us with admiration of that adaptation. This view of it exhibits, indeed, the high order of its excellence; but let others display these beauties, whose immediate duty it is to present the internal evidence of its divine origin, or to institute a favorable comparison with other systems, while we look deeper into the gospel. This deeper search will present the strongest, internal evidence of its divinity, for it evinces a power and wisdom in adapting the work to its end, far, far above human sagacity and strength. In vain may we look to moral codes, as such, which will satisfy, as well as command approbation, which will meet, not only our approval, but our wishes. They may all be good, while yet we are conscious of want. “The law is holy, the commandment holy just and good;” too good, man feels, to meet the exigency of his case. Its requirements are too high for fulfilment on his part, and while he is forced to consent that the character and demands of the laws of a holy God should be such, he can see in them an adaptation to the case of those only who are destined to inevitable punishments. Such are the precepts and moral code of the gospel in common with all other perfect systems for the government of this probationary being. But do we here find that fitness to the condition of candidates for a blessed immortality. There is aptness enough to our case, if we are all certainly to be punished, but if there be salvation, we look for it here in vain, unless we are to receive a reward for falling short of our duty, and failing in our obligations. Where then, is that admirable adaptation of the gospel to the condition of man? In what feature of the scheme are the wisdom and power of God in this connexion so signally manifested? In the doctrine of the atonement; the deep foundation of the scheme, upon which are based all its holy and solemn sanctions. It is the cross of Christ, it is “Christ crucified, the power of God, and the wisdom of God.” In the expiation for sin alone can we find that fitness to our case. Whether this be not so, we submit to the closest scrutiny of reason as based upon experience and just views of the holiness of God, and frailty of man: that this is so, all that is noble and generous in the bosom proclaims in bursts of praise, and will not be restrained from the grateful acclamation: “we love him, because he first loved us.”

To spread this gospel is the missionary purpose; to carry to men this plan so kindly and so admirably adapted to their condition; this plan thus adapted by Jehovah himself. And will there fail a heart to wish

it success? Can there fail a hand to urge it forward? Who cannot but wish to see the spiritual wants of men every where thus supplied; this balm of salvation flying, with healing in its wings, to remotest nations? Who would not speed the intelligence—"Peace."

Allow me to suggest some of the motives to missionary exertions, as even the zeal of rational beings must be founded in reason, and the heart will wisely refuse to be enlisted, if the head disapprove. Were it possible, in a limited address, to present all the arguments in its favor, of which the subject admits, or to enter very fully into any, the single circumstance of the melioration of the temporal condition of men, consequent on the introduction of Christianity, could be so presented as to enlist among the advocates of missions the mere charity of the world, in the character of the natural philanthropist; aye, the atheist himself, unless he were the acknowledged disciple, the missionary of the evil one. It is lamentably true, that even in Christendom there is crime; but let him compare the general tone of morals in a Christian and a Heathen land, and he will soon discover how much higher and purer must be the standard of those who have the Lord for their God; and how improved would be the mere temporal relations of man, if Jehovah's standard waived over all the earth. But even in heathen lands we should not find that depth of moral baseness and degradation which the atheist invokes upon the world, in the wish to "blot the image of God from the altar of the universe," for the heathen acknowledge a Deity, however false their conceptions of his nature. We would direct the Deist, in his scorn of revelation, to go then to pagan countries, and rejoice in the light of natural religion; there where the inventions of men have not yet found a place, and he may enjoy the pure and simple worship which unsophisticated nature prompts in the service of a holy God, a being whom reason can approve; and let him put the gospel superstition to shame, by throwing himself beneath the car of Juggernaut, or lighting the fires of the widow's funeral pile. Will he then go away, looking upon lands guided by evangelical light, and then upon those where unassisted natural light that feebly glimmers, how can he do otherwise than reply with the apostle, to that question of the blessed author of revelation, "Lord, to whom shall we go? thou hast the words of eternal life."

This suggests to us, however, the loftier aim of missionary efforts, which supplies a motive, in the hope of meliorating the spiritual condition of men. The gospel is the only remedy for the universal disease of nature. The malady of the natural man pervades the species, and the good that they would do, all have to lament that they do not. This consciousness of failure, must wring the soul with the sense of disease, with the pain and anguish of spiritual malady. It is no fancied sickness; it is real: man is pronounced this invalid, both by reason and by sense. Their consultations, however, are fruitless; they can afford no relief to the patient. The gospel alone can reach the seat of the complaint, and is the only cure which has ever been devised. It is the prescription of the heavenly physician. Is there not here a powerful motive to its dissemination? If it were a grateful task to cure the mortal ills, and to pour the oil and wine into the fleshly wounds, of the universal race, how much more grateful to prove the good Samaritan of their spi-

ritual wants. Nor let these remarks be thought inapplicable to the present occasion, because they seem especially to refer to the wide and remote diffusion of the gospel, for its panacea is just as important to the near as the distant sick; and there are many, very many, spiritual invalids of our own civil and geographical household. The individual application of the gospel medicine is essential to its efficacy. It acts not, in the first place, on the atmosphere, to disinfect it of a moral taint, but must be administered to individual cases, until, if possible, the whole community is thus cleansed by separate action, and then, and then only, can the moral atmosphere become pure. It is not a mere theory in medicine; so does it act, "not as one that beateth the air," but as practically and energetically to operate. The missionary spirit then, can any where and every where be exercised, and put forth to effectual operation, for whosoever converteth a sinner from the error of his ways is a missionary in character, and a missionary in practice, and shall receive a missionary's recompense. Is there not an additional motive then, in the very facilities which it thus presents? May we all, about us here, be engaged like Martyn and Heber? May we, if without securing a like well earned fame, yet without their hardships and their sacrifices, be fellow-workers with them, and their missionary associates? Indeed, it is our privilege, and if we make use of it, think you not, that from among "the spirits in" the blessed "prison of Abraham's bosom" they will be looking out to welcome the messenger that bears to them the intelligence? A single alms bestowed upon this purpose, in Christian hope, and faith, and prayer, make us their associates, and, as our Saviour leads us to infer that the spirits of the departed receive constant intelligence from the scenes they have left, through the perpetual messengers which reach them, by way of the valley and the gate of death, may we not reasonably suppose that the spirits of Martyn and Heber are there, rejoicing over every such alms? And will not the intelligence of our gifts also, in becoming members of this society, and of the spirit in which those annual alms are offered, soon reach them? How pleasing the thought of being thus recognized by them! Well might we anxiously seek this their posthumous recognition. By them we should be recognised, like them engaged.

But to the view of the Christian, we think we can discern an irresistible motive, in the fact that it is the will of God. Is it not his will that missionary efforts should be exerted? The circumstance itself, of the Gospel Dispensation, decides the question. That it is his will that missionary exertions of some sort should be put forth, that efforts to spread the gospel should be made, we say is established by the fact of the existence of that gospel. It could have been ordained with no other purpose. Was it not established upon earth for men? In its very title is seen its object. It comes under the denomination of glad tidings. Glad tidings to what or to whom? Is it not to men? And where are those,—what man is he, whom God intends the intelligence not to reach? Even that system of theology which represents the Almighty as indeed withholding all the gladness of the tidings from a proscribed majority, allows not of human judgment in the case. Systems of theology interfere not here therefore; and even if they did, they would put no fetters

upon us who believe, that when the angel announced the "glad tidings of great joy," it was not "to you" only, but indeed to "all mankind," and who believe that the salvation was great enough to embrace the whole human race, and that those mansions in the Father's house, which shall be empty, will argue no deficiency in the provision for their supply. It is his will, therefore; it must be his will, that gospel tidings should spread, and with that will, missionary exertions are thus a compliance. Were I the immediate advocate of foreign missions, the subject would be further followed out; but the simple circumstance of the dissemination of the gospel, is all that is now necessary to consider, in reference to the almighty will. And is there not a strong motive here? Is there not a holy satisfaction in the thought of this concurrence of our actions, and his designs? of this co-operation with God? If the approbation of the spirits in Paradise be thought worthy of desire, what language could tell the value, what exertions be great enough to satisfy the hope, of the approbation of the ever-blessed God. Is it thought that the existence of the gospel dispensation, while it establishes the fact of God's will that it should spread, does not with equal certainty establish the fact, that it is his will that men should use efforts in its dissemination? The only question here is, whether their making such efforts is against his will. I am now presenting the high and holy motive of a voluntary co-operation with God. So far, there has been no urgent appeal to motives of any other character. In calling upon men to join in the cause because it is the will of God, we contemplate those to whom this view would make it a pleasure and a privilege; those who would gladly seek, not a plea to be excused, but, every opportunity to fulfil that will. To such it will be enough that God intends the glad tidings to reach to "all mankind," and has not forbidden those who have received to communicate the intelligence. To them it is quite sufficient that the Almighty has not rejected their co-operation. But this accordance can be more nearly traced, as his desire, for that direct co-operation may be made amply evident. How did he first dispense those glad tidings? Was it not through human instrumentality? If it was by the powerful agency of his own Holy Spirit that it was verified, yet was the gospel proclaimed by men; if it was that same spirit which implanted it in the minds and hearts of those who received it, yet did he ordain that it should be brought to their consideration by human means. Who now have the same commission from him but men? who but men have dispensed it, in the long line, from the apostles to the present time? It is altogether in the order of his providence, to accomplish his will through human instrumentality, so that we may be satisfied that we are doubly fulfilling his will when we unite in missionary operations. It is his will, that the glad tidings should be borne to all, and it is his will that men should contribute to their diffusion.

Is not such aid, moreover, an evidence of our sincerity in the Christian profession. Do we rejoice in the beams of Gospel light? Do we accept the word with entire faith that, it is the word of God? do we gladly take its medicine, to cure our spiritual ills, and trust that by it we shall be cleansed of that leprosy which would forever debar us from the heavenly Jerusalem? If all this be so, we cannot fail to wish success

to the cause whose object is the diffusion of its blessings. Can we rejoice in the light, and not wish all men to be guided by its brightness? Can we believe that it contains the only panacea, for the deadliest of human maladies, and be satisfied that it should be withheld from any? Can we believe it to be the word of God, and not be anxious for all to hear? If our heavenly Father should call, we should look anxiously to discover whether his voice was heard, whether it was attended to and obeyed. If, then, we believe the Gospel to be his word, such will be our anxiety. May all this be said of us? Then we shall find its evidence, in our assistance in the work. Our gratitude and sincerity alike demand this evidence. It will be an acceptable offering to him who has effected so much for us; it will be aiding in the accomplishment of his plans and if we fail in the only and the easy way in which it is in our power, how feeble must be our sense of his mercies. In those who are fully aware of their magnitude, and love in sincerity their author, there will be a strong interest excited on the subject, by a contemplation of his anxiety. It was the last subject of his concern on earth. To spread his Gospel was his latest command to his disciples. Just as he was about to ascend to the throne of his exaltation, he gave them the solemn and the earnest charge, to preach "his name among all nations." He then ascended up to his glory, and the angel announced that he should, in like manner, come again. And will it not be to see his last commission was fulfilled? How rejoiced should we be to shew him, that we, at least, were not unmindful! how shameful our indifference, in feeling no anxiety to fulfil his last wish, the very last he expressed to us when on his visit of love; his painful, suffering, yet persevering visit of love. If then there be any sincerity in our profession, any sincerity and reality in our gratitude, we shall know it by its fruits, and in our solicitude to aid in fulfilling the plans and the accomplishment of the wishes of him whose mercies we thus acknowledge.

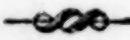
In the course of our investigation, has not our assistance in the work frequently occurred to us as an imperious obligation? In merely glancing at its importance, in connection with man's temporal condition, a sense of the duty of our co-operation was naturally suggested. We are accustomed to regard it as an obligation to confer temporal good, where the opportunity occurs, and the means are within our power. Why we are not under a like obligation to confer spiritual good, it would be difficult to say. There is a wonderful inconsistency in the conduct of men. The same individual who would freely give a liberal alms to an unfortunate suppliant, or a poor beggar, would refuse to become the annual contributor to the same amount for the purpose of disseminating spiritual truth. He would be shocked that any one could suppose him so deficient in the great duty of charity, as to withhold the alms in the one case, and with the utmost unconcern refuse in the other. He might be amiable too, and possess a real kindness of nature. Now of such a man nothing harsh could be said, or even felt; indeed, he could not but be loved. It would not then be in any spirit of severity, but because we are forced to love him, that we would ask him to explain this inconsist-

ency. It would certainly be a difficult task to show any reason for his course. All his amiability and good feeling we wish to enlist in a higher cause; to complete the loveliness of his character, we are anxious to make him the Samaritan of spiritual wounds and disease. Is it a sufficient answer to say, that he does not feel an equal interest in the two cases? This, unfortunately, may be the true, but is it a sound reason? It should rather prove to him an alarming failure in the first and highest of obligations. He has been wasting the moral gifts of God upon worthless objects; he has been devoting the affections of a heart cast in nature's finest mould, to matters which have a claim only to a second place in their regards; affections which have but to look upwards, for the spiritual dew, to become the most fragrant offering on the altars of the Most High. Let him but duly consider his relationship to that Most High, and, with his refinement of natural sentiment, he could not but see, in the duty of contributing to the spiritual wants of men, a fitter object, on which to centre his noble affections; and the conviction would force itself upon him, that this is the weightier matter of the law, that this he ought to have done, while he left not the other undone. When he fully and fairly investigates the subject, he can not but discover, an obligation, at least as strong, to administer to the spiritual, as to the temporal wants of men. We would ask him to reflect with the candour which may be expected to accompany generosity, whether the Almighty must not regard the neglect as a serious violation of obligation; and if *he* can find no sound reason for limiting his charity to the temporal melioration of the human condition, whether he who is emphatically the Father of *spirits*, can be satisfied with a total indifference to that spiritual condition which is the subject of his most especial regard.

We would direct his attention also, to the view which exhibits such assistance as the will of God. Is there not here seen a strong obligation? If the voluntary co-operation of which we have spoken is most in accordance with his feelings, yet is there necessarily suggested, under this view, a sense of the duty of contributing. While the generous nature is alive to the beauty of a free work of benevolence, can it be less alive to the demands of duty? Is it the nature of generous sentiments to make us disregard our obligations? Rather would they make us vigilant in their discharge, under the fear of being dishonored by the violation. It is the will of God; and the very strongest obligation which rests upon man is, conformity and obedience to that will; so that, if we refuse attention to it, by failing to contribute in any way to the work, shall we not prove, not only the ungenerous, but the unjust. If we may not, every man, be a missionary, we yet may each join in the duty, by devoting to the cause some portion of our substance. We may all be members of a missionary association, and thus aid in swelling its almost holy fund. The clearly discovered will of God leaves us no option, but imposes on us the restraints of obligation. Whatever force there may be in the adage, that we should be just before we are generous, is thus applicable here, while the subject presents the double, and therefore lovelier, aspect of mingled generosity and justice. It is just to do our

duty; it is generous to contribute to the good of others; and thus every mite we offer is freighted with a double virtue. How poor then is that boasted adage, beside the demands of God. The highest reach of human conception in the matter, leaves us in the dilemma of omission on one side or the other, while the Almighty's will fixes upon the point of union between these noble affections, and requires us to be generous, that we may be just. Harmony is no less characteristic of his moral, than his physical designs, and the music of the spheres is the index to his operations, in every department of his rule. To do justly by the Almighty, we must be generous for the spiritual welfare of men; and our duty is made a pleasure, by the exhibition of so engaging an aspect.

We, my brethren, in our humble sphere, are publishing this amnesty of the Lord, and crying, "peace, peace," "to him that is near." We invoke this peace upon "him that is afar off" also; we pray that it may reach and embrace the whole human race, and in attestation of our sincerity, we stretch our arms to the utmost. Think you, that if we commanded the treasury of the world, the missionaries of our society would not be seen every where? Would that it were so: but our ability is not equal to our own humble views. Yet we abate not for this our efforts. We press on to the extent of our means, and call upon those beyond and around us, to extend their lines, that we may join field to field, of the spiritual planting. We urge them to scatter their seed further on, until they meet remoter labourers, that the entire land may become the garden of the Lord. Then, one vast Christian fortress, its inhabitants would be the army of the Lord, going forth in strong detachments, conquering and to conquer the forces of Satan, and the holds of error. A consummation, brethren, most devoutly to be wished. Let us fail not, then, most devoutly to pray for it, and fervently to supplicate the Almighty, that his kingdom may speedily come. This is the most effective spiritual weapon we can wield. It is the one which God bids us use; and constantly and vigorously must we use it, in following up the blows of "the sword of the spirit, which is the word of God."

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FOR THE GOSPEL MESSENGER.

REPORT TO THE P. E. DOMESTIC MISSIONARY SOCIETY.

RESPECTED LADIES,

Your Missionary feels that the only proper way of commencing his Report to you, is, by asking your concurrence in a hearty ascription of praise to Him, who has permitted our lately exiled flock to go up again with joy to the house of the Lord, and to have once more the privilege of meeting in a place of worship, suited well to their wants. Nor is it, without additional satisfaction and gratitude, that I would inform you of the approaching extinguishment of a debt, contracted for the erection of the building, only \$433 being now due. I think I may say that the state of the mission is more encouraging now, than at any earlier period of my connection with it,—as respects, at least, the numbers in attendance on the means of grace, the more abundant supply of those means, and the facilities for a further increase of that supply. The chapel has been

gradually receiving more and more worshippers on Sunday, until, of late, the body of the Church has been nearly filled; about 300 white persons being commonly present, besides about 50 coloured persons in the north gallery, which is for their use. The proportion of males is larger than before, and a pleasing interest seems to be taken in the services; there being a seriousness of demeanour apparent, from which your missionary would fain infer, that the word spoken is not returning altogether void. As yet, I cannot say that I have come at any results decidedly satisfactory, but I may venture to express the belief that there is a promise of a harvest, precious, if not abundant. Some of both sexes seem to be inquiring, with increasing earnestness, after the way of peace, and though, I fear, they are, most of them, no better, as yet, than "*almost Christians*," my hope is, that their souls will be led to their Saviour, by the power of his Holy Spirit. I may not keep back from you, however, the circumstances of discouragement, which check the sanguineness of my anticipations,—for it is only too true that a very large proportion of those in attendance on Sunday, are neither *stated* worshippers, nor the persons for whom your charity is *specially* designed, but many of them only transient visitors, or else well able to provide themselves with seats in our other churches. Yet our comfort is, that a word in season may reach their hearts, and that if strangers heretofore, to the ways of our Zion, they may be won to admire and love the beauty of her holiness; nor, so long as they do not take up the seats which would be occupied by the poor, does your missionary feel at liberty to say anything against their coming. I must renew the expression of my regret, that so few of the *males* of the congregation can be induced to profess themselves followers of the Saviour, and I would request your special prayers, that they may be moved by the spirit of God to resist the false pride, and the hindrances, of whatever nature, which thus keep them back from their unquestionable duty. Only one of them is a communicant, and even he had become so before he joined this congregation.

The usual services have been held every Sunday. I have visited, during the year ending to-day, 119 families and individuals, 420 times. About 60 families, and about 30 individuals besides, may be said to be *statedly* connected with the chapel. Of the others, many were strangers to our city, and some are of other denominations. In addition to the above number of white persons, there are about 6 families of coloured persons; and a number of others, not yet ascertained to belong to our chapel, are in frequent attendance.

Communicants, white, 49, coloured, 7, of whom all the coloured, and 5 of the white have been added during the year. Confirmed by the Bishop, 2. Baptized, 8 white and 2 coloured children. Married, 3 white and 2 coloured. Buried, 8 white and 2 coloured.

In the Sunday-school, there are 105 children, under 12 teachers: but here it is that your missionary has to lament most painfully his inefficiency, while he feels yet a loss how to bring this peculiarly important portion of his charge into the condition in which he desires to see them. He can but assure you of his unceasing efforts, and beseech your fervent prayers for his better success,—especially asking you to bear in mind, that, from the condition of life in which the young men of the St. Ste-

phen's congregation are, most of them, placed, a supply of *male* teachers cannot be looked for from them,—a circumstance pleading loudly for the sympathy and aid of those of other congregations. At present, we have only 3 male teachers.

A Bible-class has lately been formed, and now numbers 25 ladies, of whom, however, I am sorry to say, that only 9 can be said to belong to the flock specially under my charge. Yet, by urging frequently the claims of this mean of grace, I am in hopes of persuading more of my own people to avail themselves of this opportunity of searching into the Book, which testifies of Christ. I look for much good, and am deriving inestimable comfort from our weekly meetings for this purpose.

On the whole, therefore, you may infer, that, though the specific object of your charity is not as fully attained as it might be, yet the opening of the chapel has been the means of increasing the numbers attending on the ministrations of your missionary, and of, consequently, extending his usefulness; while, doubtless, you will feel with me, that things will not be as they should be, until the poor, especially the *males* among them, and the *children* of their families are brought more directly and statedly within the influence of the provision made for *their* need. To this object, be assured, my efforts shall be unceasingly directed; the mission being understood to be expressly for the poor, and the good done to others being considered as only an incidental, though, of course, a precious result.

I must not omit to mention, that, additions having been made to the Library, adapting it better to the use of grown persons, it now contains about 330 volumes, and is in use extensively with both adults and children; confirming, we believe, by its silent and domestic instructions, the "word preached," and assisting towards the better understanding of what is heard, and joined in, in Church.

Respectfully, your servant, for Christ's sake,

PAUL TRAPIER.

May 20, 1837.

To the Ladies, Managers of the P. E. Domestic Missionary Society, of Charleston.



FOR THE GOSPEL MESSENGER.

ON THE CHRISTIANIZING OF PEOPLE OF COLOUR. *by CES*

The points connected with this purpose are, the obligation of the undertaking; the advantages which it promises to that class, and the community in general; the best means of conducting it, both as respects the plan, and the agents to execute it; and the facilities we have, or, in other words, the prospect of success, or the encouragements. These points, with the exception of the last, were considered in a paper, page 257, vol. xi., of the Gospel Messenger for September, 1834. It is intended, at present, to point out the existing facilities for promoting the desired object. *by CES*

I. These heathen are already acquainted with our language. May not this circumstance be regarded as a providential opening of the door for their spiritual benefit; while the absence of it, in the case of other

heathen, may be regarded as a providential intimation, that their spiritual relief may, with propriety, be postponed to the claims of others, who are equally without God and without Christ. Here are two communities of heathen people,—for example, Africans in America, and Africans in Africa. For christianizing *those* I can begin to day. As to *these*, there is a language to be acquired, either by the teacher or the learners, before the work can be even commenced. Life is short and precarious. A new language is seldom well mastered, except by the young. Does not such a consideration render the prospect of success better, and give weight to the claim of preference for the home heathen?

II. The American African has the *prejudices* against the gospel, common to the carnal man, and some others, which came from his ancestral land. But he has none of those inveterate prejudices, which the missionary has found, with scarce an exception, insurmountable. He rather desires association with the white man, than says, as the Hindoo to one of a different caste, "Stand off;" nor like the Mahometan, does he look down and despise the Christian. Here, Providence seems to have prevented, or removed, or moderated, prejudice. There, it has long existed, and still exists, in formidable strength. Which field is ripe for the harvest? Are the intimations of Providence, to be regarded or not?

III. The comparative *expense* of a mission is not to be overlooked, for even if the Church, the great missionary society, had an inexhaustible treasury, it is not to be wasted. He who multiplied the loaves and fish, gave, then, this lesson of frugality: "Gather up the fragments, that nothing be lost." Wealth, (like the mental power, the knowledge, the gracious qualifications of her sons,) is a talent entrusted to the Church, to be used to the best advantage, for producing the largest results. The Church, the association, the individual in the cause of missions, is bound to be economical. But, the truth is, the Church, and its members, have no overflowing treasury. The Church is poor, emphatically so, in this country, where it is without the patronage of the government, and without the large possessions inherited from the piety of former generations, and its income, derived almost exclusively from the contributions of its members is not enough to maintain properly its existing institutions. Necessity compels it to be strictly economical, as in self support, so also in missionary operations. If a mission to the heathen, on our own territory, can be supported by hundreds, when one to a foreign shore will indispensably require thousands, of dollars, it not only ought, but will be compelled, to confine itself, at least for the present, to *that*, and to relinquish *this*, or to do nothing worth mentioning for its prosecution, even if it is commenced. The outfit and passage money, for a mission family to Asia, would maintain as many missionaries among the American heathen for a whole year.

IV. *Opposition* is there, and comparatively none here. Many masters and servants not only welcome, but invite. The former offer to assist in the expense of a mission; the latter give a more precious return, their humble and hearty thanks in advance. How different is the case, as it respects most of the foreign heathen. They cherish suspicions as to your object, and have ill treated and murdered some missionaries. Death is

threatened by the emperor of China to any one who does so much as introduce a gospel tract. A Christian should let nothing move him from duty, neither count his life dear to himself, in the fulfilment of the ministry received from the Lord Jesus Christ. Let the case of duty be clear, and he has to go forward, even if it were into a den of lions. But he is not called to *seek* persecution, nay, he should avoid it, if by avoiding it he can bring his resources to bear with better effect on his main object. And, if there are heathen, who are willing to receive him, surely he not only may, but ought, it is his duty to prefer them to those who turn away from him, and indeed forbid his approach. When the Jews opposed themselves, St. Paul "said unto them: Your blood be upon your own heads. From henceforth I will go unto the Gentiles." And he and Barnabas, on another occasion, said, "Seeing ye put the word of God from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles."

V. Unreserved obedience is due to Christ. He that loveth father and mother, and wife and children, more than his Redeemer, is not worthy of him. But *their* claims are to be overlooked only when they come in conflict with *his*. The obligation of withdrawing from the bonds of kindred, to obey Christ, must be made clear. It was so in the case of his apostles, for *he, in person*, called them to forsake all their relatives, or by the Holy Ghost spake after this manner, "Separate me Paul and Barnabas, for the work whereunto I have called them." Now, if in consistency with the claims of family, friends, and country, I can serve the cause of Christ; if I can endeavour to evangelize the heathen, and yet preserve unimpaired those ties which creation and providence, has woven, may I not, ought I not to do so? The question is not here touched, nay, it is studiously avoided, of the comparative claims of kinsfolk, friends and countrymen, on the one hand, and of strangers and foreigners on the other, to our sympathy and efforts in behalf of their immortal souls. The case supposed is that of two classes of heathen, each class having equal claims on pious solicitude; and the question proposed is: If the one can be helped, without tearing oneself from the charities of home, and country, and the other cannot, without breaking or greatly weakening those ties of duty, to which is the preference due? I ask not for the decision of the heart, with its quickened, or even its natural sensibility, for it may mislead; but for the decision of the sober, cool, dispassionate reason, and of the holy Scriptures, whose lessons are those of the highest wisdom.

VI. There is another important view of our subject. The lessons of *experience* ought to be consulted. The missions we have contrasted have both been tried. Which has best succeeded? The home heathen mission has been conducted on but a limited, a very limited, scale. I know of no failure. Reference is not now had to the ministrations of settled pastors, among the African population, though they have been successful in a good degree. The efforts, in this department, of the Rev. Dr. Garden, the rector of St. Philip's, who died in 1756, were eminently successful, and the fruits of his zeal and wisdom are still visible among us. Of the missions to our plantations, instituted by other denomina-

tions, not one has been abandoned, so far as I know, and their reports are encouraging. The Methodists report 14 missionaries, having under their care between 200 and 300 plantations; and about 7,000 individuals, of whom one third are children. Let me add, that the proprietors are, most of them, Episcopalians, who would, of course, prefer Missionaries of their own Church, if they could be had. But to return to our comparison. Missions to the heathen, in foreign lands, have been conducted, for many years, on a larger scale. Some have succeeded. Some have so, in a very partial degree. Many have utterly failed; not merely those of the Romanists, but of Protestant Churches, and even of the judicious, self-denying, patient, persevering Moravians, whose success, in general, has been the most signal and permanent. May we not assert, then, that the probabilities, reasoning from existing circumstances, analogy, and experiment, (admitted to have been made only for a short time, and in a limited degree,) are all in favor of the home heathen mission.

But, we are told, the love of ease, or the fear of difficulty, warps the judgment against the foreign, and in favor of the home mission. Let us briefly examine *this* objection. And in the first place, he greatly mistakes, who supposes that the missionary to the heathen, in our own borders, would have an easy life. Anxiety, mental labor, toil, self-denial, expense of health, and comfort, and life, and the contradiction of sinners, are the portion of every missionary. It is admitted, the foreign missionary may have some peculiar trials and hardships, but he has also some peculiar consolations and encouragements, and hopes; a larger measure of public sympathy, and approbation; the belief that now many eyes are turned towards him, and that, if successful, thousands will greet him, and myriads remember him, as they do a Wickliffe, a Luther, a Cranmer, or a Swartz: a great reformer, an enlightener of nations, the founder of a thousand Churches. If the missionary at home has fewer worldly difficulties, he has also fewer worldly encouragements; and if he who goes abroad encounters more difficulties, he also has cheering by the way, and prospects at the end peculiar to himself, to incite and animate and reward him.

Again, it is objected, that the home heathen mission concerns at most a few millions, whereas the foreign contemplates hundreds of millions. Now, it should be recollected, that the real question here is, the comparative advantage for evangelizing the world, of *beginning* at home, or at a distant point. That question can never be satisfactorily decided, but by actual experiment. The one plan is, to begin at the centre, and pass on, step by step, on the radii, to the circumference of the world. It recommends the strengthening the cause at home, and then, as a phalanx, say its advocates, you may enter the labyrinths of error, and the dens of corruption, according to the suggestion for christianizing the city of Glasgow, of the celebrated Dr. Chalmers, viz., that it should be the subject of systematic, all pervading efforts, being divided into districts, and each family, indeed, each individual brought within the sphere of Christian teaching and persuasion; then to pass successively to the suburbs, the realm, and so on, from region to region, even unto

the ends of the earth. The course pursued by the apostles, has no bearing on the decision of this question, for they were directed by immediate revelation, whereas Christians of the present day are left to the guidance of the Scriptures, according to their understanding of them; and the apostles having the power of working miracles, could affect the minds of the heathen as modern missionaries cannot. It is worthy of notice, however, that the apostles began their missionary endeavours in their own country, and then proceeded to the neighbouring regions on the Mediterranean Sea. They planted Churches, it is supposed, for the matter is not very clear, in Gaul and Britain, but in no more distant place, except India, if indeed St. Thomas was the founder of the Church there. The other plan is, to make new countries, far beyond the existing ones, whose circumferences, it is said, will, in the shortest time, meet and intersect. On either plan each missionary, for he is but a man, can have no more than a circumscribed sphere for his instructions and influence. The calculation is, that one individual cannot effectively minister the gospel to more than 1,000, and whether he plants his foot on a distant region, or in his own land, the number he can benefit will be nearly the same, or, if there be a difference, it will be in favour of the region in which there are the best facilities for travelling; the population most dense; the people most civilized; and in other respects most easily accessible.

[To be Continued.]

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NOTICES OF NEW PUBLICATIONS.

Manual of Private Prayer, or Closet Devotions; suitable for the various times and circumstances in which the individual should draw nigh to God. By the Fathers of the Reformation in England. Charleston: A. E. Miller. New-York: Swords, Stanford & Co. 1837.

The title and preface, sufficiently indicate the design of this useful compilation. "The prayers (says the preface) which are published here, have been taken, with but little alteration of the language of them, from editions of the Bible, made in 1578 and 1608, the first in the reign of Elizabeth, and the other in the fifth year of James I.; to which, they were prefixed, together with the form and order of Morning Prayer, as then appointed to be used. They breathe the spirit of reformed Christianity, under the influence of which, the first English versions of the Bible, which in these two editions of Parker's, or the Bishop's Bible, so called, are substantially reprinted, were made; and were probably composed, by some one or more of those wise and holy persons, who, in the reigns of Henry, Edward, and Elizabeth, successively, were the blessed instruments of Providence, for bringing the Church out of darkness, into the glorious light of scriptural and primitive Christian truth. May not the pleasing, and not inadmissible supposition be entertained, that we have in these little forms, that which Cranmer, or Ridley, or Latimer, advised for the use of the pious of his day; or, may we not, at least, believe, that these compositions convey the feelings, with which the excellent Jewel, or Grindal, or Cox, of a later period, was desirous

to occupy the souls of the devout, in their approaches to the mercy seat? It is the persuasion of the present Editor of these prayers, that the more the religious sentiment and character, which marked those interesting early periods of the history of Reformed Christianity, are known and cherished, the happier it will be for the Church. It is in the hope, of contributing, in some degree, to the perpetuation of that sentiment and character, in our Communion, and making sober, scriptural piety, that which shall always be its honorable distinction, that these little offices are brought out of the latent state, in which alone they have hitherto been known, by a comparatively few, to exist, and offered and recommended to the use of its members. They will be found to admit of the most comfortable introduction into any system of private devotions, and will rarely fail of a satisfactory adaptation to the feelings of the soundly and scripturally devout. Offices of this kind, variously suitable for individual use, are certainly of great value to the religious; among whom there is often a desire to pray, without an accompanying capacity to clothe the feelings of the soul, in its approaches to the Majesty of Heaven, in language which it may be fit and becoming for it to utter. It is hoped that this publication may supply a necessity, under which some at least may be found, and bring with its use the comfort of Prayer, where it might otherwise have been wanting."

It is the merit of these devotional forms, not merely that they are orthodox (that of course) but that they contain no sentiments or expressions of an ambiguous character, which may be understood to favour erroneous doctrines, and practices. For example, they cherish the doctrine of the atonement, but they guard against that sense of the imputation of Christ's righteousness, which supercedes the obligation of personal righteousness. Thus, "Let thy righteousness hide and cover mine unrighteousness. Let the merits of thy passion and blood be a satisfaction for my sins;" as if, the forgiveness of my sins is only through thy merits, but still I must, "follow after holiness," for the prayer proceeds, "Give me, Lord, thy grace, that my *faith* and salvation in thy blood waver not in me, that the *hope* of thy mercy, and life everlasting never decay in me, that *charity* wax not cold in me." There is not an expression, (and it is no small negative merit) which favours animal feeling, the fruitful source of extravagancies, in sentiment, language, tone, and action. The piety is elevated, as befits the majesty of the Supreme; and sober, as becomes humble creatures; and warm, according to the scriptural model of the Lord's Prayer, and the other prayers which we have from the pure fountain of divine wisdom. These prayers have, as eminently has the Lord's Prayer, the merit of comprehensiveness. A few words give a wide scope to both thought and feeling—embracing all mankind, and extending into the heaven of heavens. The language, too, is not only pure English, without any mixture of ancient dialect, but simple English, readily understood by plain people. In the "prayer containing the duty of every Christian," the head of the family is reminded of the obligation to pray for the "*Servants*" whom God has "given" him.

We like much the arrangement (the same adopted in our Collects), of making some one petition prominent in each prayer; and the order

in which the Christian graces are successively prayed for, in as much as it is the very order of the system of Christian faith and practice, as our Church understands them to be inculcated by the holy Scriptures. For example, on Monday, the prayer is chiefly for forgiveness; on Tuesday, for contrition; on Wednesday, for spiritual strength; on Thursday, for the increase of faith; on Friday, for knowledge and understanding; on Saturday, for the hope of glory; and on Sunday for assurance. On the Lord's day, when we are, or ought to be, as we are told St. John was, on that day, "in the spirit," how appropriate the prayer for "a sure pledge of God's heavenly kingdom, that the spirit may bear witness with our spirit, that we are his children and heirs." In these prayers, as in those in our prayer-book, scriptural expressions, where they can be introduced, without force, are always preferred, as will be perceived at once, by all who are conversant with holy writ. There is a very happy paraphrase of Agur's prayer, and allusion to Lamentations iii. 18, in the prayer "O merciful God, our only aid, succour and strength, at all times: grant unto us, O Lord, that in the time of prosperity we be not proud, and so forget thee; but that with our whole heart and strength we may cleave unto thee; and in time of adversity, that we fall not into infidelity and desperation, but that always with a constant faith, we may call for help unto thee: grant this, O Lord, for our Advocate's sake, and Saviour, Jesus Christ." We had intended to publish other specimens of the beautiful simplicity, the scriptural conformity, the exact discrimination, impressive antithesis, and other excellencies of these prayers, but we hope the little volume will be generally obtained and used, and we therefore refer, more particularly, to confirm our remarks, to pages 15 and 16; 21, "When I happen," &c., and 38.

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The Primitive Church the Greek Church and Protestant Episcopal Church versus Roman Catholicism and Calvinism, on the subject of Absolute Decrees.

The design of this learned and useful pamphlet, is successfully carried out, and the evidence is complete, that the Roman Catholic Church (until comparatively a recent date), was as tenacious of the doctrine of unconditional predestination, and its adjuncts, as any Covenanter or Puritan could be. "The aim of the writer, (to use his own words) is simply to illustrate the primitive and independent character of the Reformers of the Church of England; and to suggest to Episcopalians the reasonableness of the preference which is usually accorded to Hooker, Taylor, Stillingfleet, Barrow, Hammond, the Sherlocks, Bull, Hickes, Horne, and the majority of our divines who assimilate with the Primitive Church, to a few early divines, whose doctrinal system has floated down on the dark and troubled stream of the Scholastic Theology." "For the first three centuries of the Christian era we hear next to nothing of absolute predestination. The mind of the Church, left to its healthful operations, 'received the promises of God in such wise as they be generally set forth in Holy Scripture,'* and its motions were unshackled by

* Seventeenth article of the Church of England.

the manacles which were afterwards forged in the schools. Common sense was shocked by no startling paradoxes, nor was common humanity outraged by the sound of wholesale consignments to perdition. Men believed they could do nothing without the preventing, [preceding] and assisting grace of God; but they also believed that this grace was vouchsafed to all, and thus thinking, they believed that through the grace given to them, they were enabled to please God by faith and obedience, and that by a life of impenitence and disobedience they would incur his displeasure. This is plain scripture and common sense, and always has been, and always will be the belief of the Christian household, while the cobweb systems on the lofty ceilings of the house, are brushed away, one after another, into the dust of ages. This was the practical Christianity of the primitive age, nor was it vitiated by the subtleties of human wit, till the zeal of Augustine, in his celebrated controversy with Pelagius, destroyed the balance of his mind, and left him to fall into the adoption of a system, which contains this dogma:—*that God had decreed not to impart this saving grace to all men in general, but only to a select few, whom he had predestinated to salvation; that the rest of mankind must therefore inevitably perish:*” and this,—“that the number predestinated is fixed with God, not only by reason of his knowledge (for in this sense the number of the drops of rain, and the sands of the sea is fixed) but by reason of his election, and a certain distinction [which he makes between them and those whom he reprobates.]” “One chapter in Cardinal Gotti is devoted to the consideration of ‘the election and reprobation of infants,’ in which all the heretical devices of the Pelagians and the Semipelagians, who would have them to be either saved or damned, in consequence of God’s foreseeing what they would have become if they had lived, are exploded, and the salvation of those who are baptized, and the reprobation of the unbaptized, are resolved into the mere and sovereign will of God.” * * “Bellarmine Suarez, and the first flight of Jesuits, were all Predestinarians, and the constitution of the Society of Jesus, directed its disciples to be formed on the model of Thomas Aquinas. Aquaviva, however, who perfected the order, had the sagacity to effect an alteration, and imbue the society with doctrines ‘*better suited to the times.*’ This masterly stroke of policy gave the death blow to Calvinism in the Church of Rome, or rather caused it to be laid aside, until another revolution of opinion in the world may require its revival, *in accommodation to the times.*” * * “It is manifest, that the only way to escape from the meshes of the Augustine or Calvinistic controversies, is to fall back on the primitive theology of the three first centuries, before the theory of absolute predestination was conceived. This the Church of England has done, and if any man doubts this, let him deliberately compare the 17th article of our Church with the tenth chapter of the Westminster Confession.” * * “A few (and the only wonder is, that they have been so few,) of our earlier theologians there have been, who were less thoroughly emancipated than our Reformers from the shackles of the scholastic theology, and who were as backward as Calvin himself in extricating their minds from the prescriptive dogmas of Aquinas. It may be, too, that the same scholastic influence is

slightly perceptible in the phraseology of the homilies and other contemporary writings; though here again, the wonder is, that so few traces exist. But the mainstream of our theology, as respects the subject of 'decrees,' has flowed onward, in conformity with the spirit of the article, and the simplicity of the primitive faith: and we may add, the faith of the Greek Church, which on this point has been uncorrupted. The consequence has been, that our Communion has been saved from a prolific source of dispute: we have never had among us any conflicting theories on the subject of absolute decrees: our only difficulty has been, to guard our articles from those who, having imbibed Calvinism, either in whole or in part from Extra-episcopalian influences, have aimed to bend them to their support. This evil, however, has been but occasional and temporary: while the benefit of excluding the recognition of absolute decrees has been illustrated in the Church of England, from the time of the Reformation to the present, in a continued exemption from metaphysical discussions, and the production of a more sound and practical theological literature than is to be found in any other Church."

The Youth's Literary Messenger, No's. 1 and 2; Philadelphia, 1837.

—Many of our readers have a deep interest in the success of this publication, from motives of friendship, and, we may add, of patriotism, regarding its fair promise to advance, in a degree, the literary reputation of our own Carolina. But the "Gospel Messenger" welcomes it, as adapted and intended (we are happy to be allowed to add) to promote the most important of causes. Literature is perverted when it lends its aid to immorality and irreligion; when, indeed, it denies that aid, or gives it coldly and reluctantly, to the promotion of His glory, to whom we are indebted for intellect and knowledge, and of the happiness of man, regarded not merely as an intellectual and social, but as an immortal creature. In this sentiment our author entirely concurs: "Literature (she remarks) is inseparable from religion," and she "pledges herself" to support this great interest. She takes it for granted, that "by the pious and provident care of parents and pastors, the youthful readers have not been allowed to enter on this new sphere of action, without the 'breastplate of righteousness, and the helmet of salvation.' " We are pleased to notice that some of the communications are dated "Charleston." From one of these we make the following extract, which speaks to the heart: "Within the second temple, which is rising up, on the ruins of that 'holy and beautiful house,' whose destruction by fire caused him to take up the* prophetic lamentation of the prophet, we have seen his earthly part laid to rest. His lowly bed is made where we may soon behold the sacred altar, with its spotless covering, and consecrated vessels, and none who there 'bless God for all his servants, departed this life in his faith and fear,' will be able to withhold the tribute of affectionate remembrance from him who but yesterday ministered to them in holy things. The soldier of the cross sleeps on the field

* Isaiah lxiv. 11. "Our holy and our beautiful house, where our fathers praised thee, is burned up with fire, and all our pleasant things are laid waste." The text of a sermon preached by Mr. Cobia, after the burning of St. Philip's Church, Charleston.—Ed. L.M.

where he had hoped to conquer the enemies of the Lord. But, though his ear is deaf to all human applause, we have the blessed assurance that, raised far above mere earthly triumphs, he has gained an incorruptible crown—one that 'fadeth not away.' " The "Character of Ruth," is a very interesting and instructive article. Is not this conceived in a fine spirit, and true to the life? "To a man, many avenues are open for procuring a livelihood. Those by which a woman may obtain the pittance, necessary for the supply of her daily wants, are few, and precarious. And, in an unknown land, and among strangers, even the energetic and sanguine spirit of the youthful Ruth, must have been often cast down and discouraged. Yet whatever heart-sickness she may have experienced, the idea of dependence on others, appears never to have occurred to her mind. She does not seek out the rich connections of Elimelech and Naomi, and endeavour to wring from them by importunity, the aid their charity had not prompted them to bestow." And may this be duly pondered by all who have parents living: "The qualities which marked her conduct as a daughter, are those, which suit our present purpose, and as they were lovely, and of good report, among men, so we may believe they were 'had in remembrance before God;' for subsequently she was rewarded for her filial piety, by becoming herself a 'mother in Israel;' and from her, in direct descent, came David, from whom our blessed Saviour derived his human lineage. We cannot better conclude the subject, than with the instructions of a wise man, whose words should be engraven on the tablets of our hearts. 'Go to the desert, my son! observe the young stork of the wilderness; let him speak to thy heart. He beareth on his wings his aged sire, he lodgeth him in safety, and supplieth him with food. The piety of a child is sweeter than the incense of Persia, offered to the sun; yea more delicious than odours wafted from a field of Arabian spices, by the western gales. Be grateful to thy father, for he gave thee life; and to thy mother, for she sustained thee. They have watched for thy care; do honor therefore to their age, and let not their grey hairs be treated with irreverence.' "

Sunday School Visiter, for May, 1837.—The article "Out of debt, out of danger," has no small merit, and well suits the times, as the following extracts will show: "This is a very capital maxim for this life, and when a man attends to it, he keeps a deal of trouble out of his habitation, and a deal of care out of his heart. To be in debt, is to be in a state of anxiety, if not of danger. Whether the debtor is asked for the money he owes or not, he is constantly expecting to be asked for it, which is almost as bad. The best thing, then, in money matters, is to keep out of debt; and the next best, if you owe any thing, is to pay it as soon as you can. Now, bear in mind, that there is no crime in being in debt, or poor, if you have not brought poverty on yourself by bad conduct. Nor is it a crime to borrow, when necessity comes upon you, and you have a fair prospect of returning the sum lent you. But though it be no crime to be poor, or to borrow on proper occasions, it is wrong to bring poverty upon ourselves by idleness, extravagance, or thoughtless-

ness; and it is wrong also to borrow, when we can do without borrowing, or when we have not a reasonable hope, as well as a full intention, of paying the sum borrowed. We ought never to borrow, unless a strong necessity requires us to do so. The old proverb is a true one, 'He who goes a borrowing, goes a sorrowing.' "

Sermons by Henry Melville, M.A., Minister of Camden Chapel, &c.
[Concluded from page 113.]

We offer the following, as an excellent illustration of the effects of our liturgy, upon both minister and people: "We have been spared to reach once more that solemn season, at which our Church directs specially our attention to the sufferings and death of the Redeemer. There can never, indeed, be time at which the contemplation of the sufferings of our great high priest is at all out of place. Knowing the foundation of every hope, our thoughts should be continually on that substitution of the innocent for the guilty, which was made upon Calvary, when he 'who did no sin, neither was guile found in his mouth,' 'bare our sins in his own body on the tree.' It is still, however, most true, that the preaching Christ Jesus and him crucified, requires not, as it consists not in, the perpetual recurrence to the slaying of our surety. The preaching of the cross is not, necessarily, that preaching which makes most frequent mention of the cross. That is the preaching of the cross, and that is the preaching of Christ, which makes the crucifixion of the Son of God its groundwork; which offers no mercy, and exhorts to no duty, but on the distinct understanding that no mercy could be obtained, had not a mediator purchased it, no duty performed, had he not gained for us the power. But when the groundwork has been thoroughly laid, then, though it behoves us occasionally to refer to first principles, and to examine over again the strength of our basis, it is certainly not our business to insist continually on the presentation of sacrifice; just as if, this one article received, the whole were mastered, of the creed of a Christian. For nothing do we more admire the services of our Church, than for the carefulness displayed, that there be no losing sight of the leading doctrines of the faith. It may be said of the clergy of the Church of England, that they are almost compelled by the Almanack, if not by a sense of the high duties of their calling, to bring successively before their congregations, the prominent articles of Christianity. It is not left to their own option, as it comparatively would be, if they were not fastened to a ritual, to pass a year, without speaking of the crucifixion, the resurrection, and ascension of Christ, of the Trinity of persons in the Godhead, or of the outpouring of the Spirit. If they be disposed to keep any of these matters out of their discourses, the collects bring the omitted doctrines before the people, and convict the pastors of unfaithfulness. A dissenting congregation may go on for years, and never once be directed to the grand doctrine of the Trinity in Unity. They are dependent on their minister. He may advance what he chooses, and keep back what he chooses; for he selects his own lessons, as well as his own texts. An established congregation is not thus dependent on its minister. He may be an Unitarian in his heart; but he must be so

far a Trinitarian to his people, as to declare from the desk, even if he keep silence in the pulpit, that 'the Catholic faith is this, that we worship one God in Trinity, and Trinity in Unity.' And thus, whatever the objections which may be urged against forms of prayer, we cannot but think that a country without a liturgy, is a country which lies open to all the incursions of heresy."

Who that reads the following, from the sermon on the doctrine of the Resurrection, is not reminded of Dr. Young's beautiful lines, descriptive of the Christian's death bed!

"The chamber where the Christian meets his fate,
So privileged beyond the common walk
Of virtuous life, quite in the verge of heav'n:
God waits not the last moment; no, he owns his friends
On this side death, and points them out to men,
A lecture silent, but of sovereign power."

"We look not, indeed, always for triumph and rapture on the death bed of the righteous. We hold it to be wrong to expect, necessarily, encouragement for ourselves from good men, in the act of dissolution. They require encouragement. Christ, when in his agony, did not strengthen others: he needed an angel to strengthen himself. But if there be not ecstasy, there is that composedness in departing believers, which shows that 'the everlasting arms, are under them and around them. It is a beautiful thing to see a Christian die. The confession, whilst there is strength to articulate, that God is faithful to his promises; the faint pressure of the hand, giving the same testimony, when the tongue can no longer do its office; the motion of the lips, inducing you to bend down, so that you catch broken syllables of expressions such as this, "come, Lord Jesus, come quickly;" these make the chamber in which the righteous die, one of the most privileged scenes upon earth, and he who can be present, and gather no assurance that death is fettered and manacled even whilst grasping, the believer must be either inaccessible to moral evidence, or insensible to the heart-touching appeal."

SELECTIONS.

SUNDAY SCHOOL.

[From the Episcopal Recorder]

There are, however, several disadvantages under which it labors, compared with the much more perfect system of parental instruction, when that is rendered as efficient as it ought to be. So manifest are the advantages of parental instruction, that I think any Christian parent who neglects the instruction of his children on Sunday, under the plea of having them taught in a Sunday-school, is guilty of a grievous dereliction of duty.

The disadvantages under which Sunday-school teaching labors, compared with parental instruction, are as follows:

1st. The exposure to contamination which children are subject to, when brought freely into contact with others, who are more advanced

in the knowledge and practice of vice ; it is difficult to prevent this entirely, even in a Sunday-school ; before and after its services, children get together to play, and often is the scholar out, with a view to the same object.

2dly. The want of influence in the teachers. A wise mother knows the character and dispositions of her children, and is able to adopt a discipline suited to them ; she has, moreover, their affections, and is able to control them much more effectually than a stranger can be expected to do. In addition to this, it is impossible but that a mother's instruction must have more weight, and be longer remembered.

3dly. The difficulty of interesting the children. In this respect, the parent enjoys great advantages. Sunday is very apt to be a weary day to children, and there is nothing so desirable as to prevent it from being so ; a child who is always somewhat averse to confinement and application, generally finds the routine of a Sunday very wearisome. Lessons at school, and sitting in Church, consume nearly the whole day, whilst all the time the little fellows hearts are often scampering in the fields, or playing with their accustomed toys.

In a Sunday-school, it is difficult to relax the rigidity of instruction, though a good teacher may do a great deal to make his instruction interesting. It is much more in the power of parents to make their teaching interesting and agreeable to the tender years of a child. Their religious instruction ought to be carried on through the week, and though enlarged on the day of rest, yet drier parts of it, such as committing to memory and catechising, may be relaxed with anecdote, story-books and picture bibles, and such other plans, by which the hours of Sunday may be spent happily and profitably. I might cite more instances, were it needful, to prove, that the mother of a family, who does her duty, and makes it the one grand business of her life (not to trick out and adorn the body, but) to train up her children in the fear of the Lord, and to give them as high an education in every department, as possible, enjoys advantages for so doing, infinitely superior to what a Sunday-school affords.—*E. Rec.*

ON THE THEATRE.—AN EXTRACT.

“ We can well conceive the possibility, as an abstract proposition, that the drama should be good ; and that a well-regulated stage might be an aid to morals, and through morals to religion : and we should regret to see the holy influences of Christianity forcibly and entirely rent apart from the polished arts and intellectual recreations of human society. But we cannot regard the theatres of Europe, or at least of England, in their actual state, as objects of panegyric. As places of assembly, they present little more than a focus for the profligacies of a capital : they are, too often, stepping-stones to other and more abandoned haunts,—schools of sensuality and disorder,—holding out incentives to passion, and facilities to seduction ; offending taste, shocking decency, rubbing off the bloom, the freshness, the chaste and delicate sensitiveness of virtue, from all who habitually frequent them : and upon their scenes they furnish, neither a guide to conduct, nor a mirror of life. Instead of tragedy, they exhibit, for the most part, sentimental

or melo-dramatic extravagances, which outrage nature and reason, and propose dazzling, but pernicious qualities, for admiration and imitation, full of mischievous clap-trap, and preposterous rant: instead of comedy they exhibit witless farces, of which the gross immorality is only equalled by the uneradicable vulgarity; which seem, as their chief aim, to inculcate the duty, and the pleasure, and the advantage of forbidden attachments and clandestine marriages; which make a point of rewarding the most equivocal stratagems, and exposing honest simplicity to scorn; which teach children to despise and defy the authority of their parents, by surrounding age with ridiculous associations, and showing how the appetites of youth are far wiser than the lessons of experience; which teach servants to deceive and betray their masters, that they may enjoy and reciprocate the amatory confidence of their sons and daughters, and help forward the progress of some illicit intrigue: which are replete with notions with which no prudent man could wish his offspring to be imbued; and not unfrequently with language which no modest woman could hear without a blush. There are, of course, many and honorable exceptions; but we fear that our portraiture is only too exact, of the general run of productions which are written for our stage, and the general aspect which our theatres display. While, therefore, we see much to regret in the cross-bills which have been filed by the Church against the theatre, and the theatre against the Church; in the denunciations which have been fulminated on the one part, and the sarcasms which have been hurled upon the other, while we believe that much evil has arisen, both in France and England, where the pulpit has been most vehemently and indignantly the enemy of the stage, we do not perceive how it can now, consistently and conscientiously be its friend: and alas, here, as in a thousand other instances, it is far easier to discern the mischief than to provide a remedy."

POETRY.

LORD'S DAY EVENING.

[From the London Court Journal.]

Closing Sabbath! Ah, how soon
Have thy sacred moments pass'd!
Scarcely shines the morn, the noon,
Ere the evening brings thy last;
And another Sabbath flies,—
Solemn witness! to the skies.

What is the report it bears
To the secret place of God?
Does it speak of worldly cares,
Thoughts which cling to earth's low sod?
Or has sweet communion shone
Through its hours from God alone?

Could we hope the day was spent
Holily, with constant heart,
We might yield it up content,—
Knowing, though so soon we part,
We should see a better day,
Which could never pass away.

God of Sabbaths! Oh forgive,
That we use thy gifts so ill;
Teach us daily how to live,
That we ever may fulfil
All thy gracious love designed,
Giving Sabbaths to mankind.—*Gambier Observer.*

RETIREMENT.—BY COWPER.

The calm retreat, the silent shade,
With prayer and praise agree,
And seem by thy sweet bounty made,
For those who follow thee.
There, if thy Spirit touch the soul,
And grace her mean abode,
Oh, with what peace, and joy, and love,
She communes with her God.
There, like the nightingale she pours,
Her solitary lays;
Nor asks a witness of her song,
Nor thirsts for human praise.

RELIGIOUS INTELLIGENCE.

St. Stephen's Chapel.—Our readers will find cause for much satisfaction and pious gratitude, in the report from "the Missionary" who officiates at this Chapel, printed in this number. We invite to it the attention, more particularly, of the "Ladies Domestic Missionary Society," and of the worshippers, whether stated or occasional, at the chapel.

Missionary Lecture.—The amount received on the 1st June, was \$43.

P. E. Female, Bible, Prayer-book and Tract Society.—The tenth anniversary meeting was held after divine service, at St. Michael's Church, on Whitsun Tuesday. The officers were appointed, and the report read, and ordered to be published.

Domestic and Foreign Missionary Society of the P. E. Church.—The "Spirit of Missions" for June is much more than ordinarily interesting. We refer, in particular, to the correspondence from "Wisconsin" and from Greece. We do not publish extracts, because the whole work is, or ought to be, read by our readers. The amount of contributions, for the month, was, for Domestic Missions \$2,033, of which \$540 from South-Carolina; for Foreign Missions, \$6,384, of which \$1,396 from South-Carolina. The annual meeting of the Board of Managers was held in Baltimore, June 7-9; present, 6 of the Bishops, and clerical and lay members from 5 dioceses. The sermon was by Bishop Griswold. Rev. Mr. Carder was appointed Domestic Secretary, in the room of Rev. Mr. Door, who resigned, in consequence of having accepted the Rectorship of Christ Church, Philad. A resolution, expressive of gratitude for his services, was passed. The salary of each of the Secretaries was fixed at \$2,000. It was resolved, to take measures for the consecration of a foreign missionary Bishop, as soon as circumstances will

permit, and that Africa be proposed as his station ; to appoint travelling agents for each diocese, with the approbation of the ecclesiastical authority concerned ; that Bishop Chase's salary be discontinued, as he is the Bishop of Illinois, and not in the employment of this Board ; and that the next annual meeting be at Boston, and that the travelling expenses of the Secretary be paid. The amount received during the year, for domestic missions, was \$21,563, of which the highest are from New-York, \$9,176, South-Carolina, \$3,063, Pennsylvania, \$2,284, Maryland, \$1,604, Virginia, \$1,171, &c. The amount for foreign missions, \$28,000. The committee of the Board, on domestic missions, make these excellent remarks : " While there is much reason to apprehend, that the extraordinary state of the pecuniary affairs of the country will materially affect the contributions, to benevolent operations, of those who give rather out of abundance, than of love and zeal for God, there is no good reason for any abridgment of the plans of the Society, in this Department, or for any fear, if proper measures be used, that they will not be sustained. The present affliction is the chastening of the Lord. Its object is not to reduce, but to quicken the energies of his people in all good works. It calls for retrenchment in worldly indulgences and extravagances, that they may have the more to give to him that needeth. Its language is that of reproof, that men called Christians, have so much sought their own, instead of the things which are called Jesus Christ's ; and it calls them, if they would have all things that are good for them in this life added to them, to ' seek *first* the kingdom of God, and his righteousness.' " The steady principle of " giving as we are enabled to further his Gospel, and of counting it a precious privilege to be workers together with God, in the salvation of a lost world ; this, earnestly preached and taught in all our parishes, would, under the divine blessing, create a source of wealth for our Society to work, more precious than rubies."

New-York.—The Journal of the 51st Diocesan Convention, held Oct. 6-8, has just been published. Its delay is an evidence of the prosperity of this diocese, as the Bishop, from the pressure of claims on his time, could not attend sooner to the superintendence of its publication. The number of clergymen is 225 ; of candidates for orders, 36. The Bishop's Fund is now complete, by a donation of \$30,000 from Trinity-Church. Its amount is \$100,000, of which \$10,000 are reserved for accumulation, and to meet contingencies. The Bishop, in his address, has these among other valuable remarks : " The chancel at Medina consists of a platform running nearly across the church, and raised above the level of its aisles three or four steps. The communion table is against the centre of the wall, in the rear of the platform ; and in the front of the platform, on the extremity at the right of the altar, is the reading desk, and on that at the left, the pulpit ; the three standing on the same level, and the desk and pulpit being exactly alike. The effect of this, is the very proper one of presenting the altar as the chief place in the church, and the desk and the pulpit as subsidiary to it—a plan every way preferable to the so common one of making the altar a mere appendage to the desk.

Another peculiarity in the construction of the church in Medina, in which, I believe, it and that at Geddes stand alone in our diocese, is the surmounting its spire with a cross. The conceding of the epithet *catholic* to the Church of Rome, as in any peculiar way appropriate to it, and regarding the sign of the cross as symbolizing its distinctive principles, I cannot but consider as serious errors, inconsistent with sound Protestantism. It is generally granted by Christians, in accordance with the teachings of nature, and the sanction of Holy Writ, that it is meet and right to have, in the construction of churches, a due regard to becoming ornament. Emblematic representations are frequently introduced into them. Why should one so full of deeply interesting meaning, and the very name of which is made in holy Writ, to represent the essence of the Christian's faith, and all that is well-founded, holy, and true in the Christian's hopes, be discarded? Why should it be given over to degrading association with heresy, corruption, and idolatry? Let it not be. Let the cross stand on every temple devoted to the true Christian worship of **THE CRUCIFIED**, as indicative of this its sacred purpose, and as symbolizing the holy faith in which that worship is conducted." "The chancel of Zion Church, Greene co., I think it my duty to observe, comes nearer what a chancel should be, than any which I had previously seen, combining, as it does, the important requisites of sufficient height and sufficient dimensions. If there is any value in the decent and impressive solemnities of our ritual, they ought not to be concealed from the people. And yet, in such chancels as are usually provided in our Churches, the solemn services of communion, confirmation, and ordination, are almost as effectually removed from their view, as if performed behind an intervening screen." "It has long been an argument, conclusive to many minds in favor of foreign and other extensive missionary and connected operations of the Church, that those having a bearing more immediately at home, so far from being thus impeded, are thereby aided and facilitated. I am sorry to say, that this has not been the case with us. Our diocesan operations have had by no means a fair share of the increase of zeal, devotion and liberality, which have, within the last year, characterized those of a more extensive range. Perhaps this was natural. A glow of holy feeling was excited by the last General Convention, in behalf of those more extended operations, which might reasonably be expected to have almost monopolized, in its fresh ardor, in favor of its particular channels, the sensibilities and exertions of the Church. There is, however, doubtless, in that Church, a store of sound discrimination, and of that knowledge which should always direct and control the Christian's zeal, which will bring the streams of Christian action into their proper channels, and give to each its due degree of force and influence. Our diocesan operations, in every department—Missionary labors—Bible, Prayer-book, and Tract Distribution—and Education for the Ministry—all greatly need to be strengthened and enlarged. It will be but equivocal gain to the cause of **CHRIST**, to push our operations in its behalf beyond our borders, while within them infidelity, heresy and schism, confusion, disorder and fanaticism, vice, immorality and worldliness, are left to do their un-

holy and destructive work. And, brethren, it is no small accession to our means of meeting these enemies, which will answer the present emergency. If, as we may and should, we would serve the interests of society and the commonwealth, advance the prosperity of Christ's holy Church, and promote the honor of its divine head, at least ten thousand dollars per annum should be divided among the several institutions of our Diocese, for promoting the good works above mentioned, in addition to what has been customarily done. And what is that among so many? Less than an average of \$50 per annum for each congregation—less than an average of one dollar per annum for each communicant. And when I contemplate the immense share of the wealth of this State which is possessed by Episcopalians, and when I consider farther the immense accessions which are daily making to that wealth, I am unwilling to let go the confidence that their Church, and their Church's divine Head will not be driven from their minds and hearts by the successful exercise of that "power to get wealth" which is not their own, but is the gift of God. I am unwilling to suppose for a moment, that the friends of those extensive missionary operations in which our Church is now so happily united, will allow them to rest under the unfortunate objection that they curtail the needed care of our own more immediate household of faith." "The desire to enlarge her borders ought not to be a sectarian feeling. It should not be excited by a wish merely to increase her numbers, but to benefit others. We would receive them for their good, not seek them for our aggrandizement. And long, uniform, and daily strengthening experience teaches, that if we would truly promote that good, we must receive them into the Church as it is, not adapt the Church to feelings, views, and opinions, formed without its borders. The distinctive principles of the Church should be laid open, in all their fulness, and with an unreserved recognition of all their legitimate consequences. The various particulars of her good order, whether enforced by the authority of law, or sanctioned by venerable usage, should be maintained in their integrity; for never were the wholesome principles, and the restraining and controlling influence of good order more needed in the Christian community." "In this and preceding years, the consecration of churches has afforded me most gratifying proof of the great good effected by the generous and judicious liberality of the venerable corporation of Trinity Church, in this city. It is generous, because of the readiness of that body to contribute liberally, at all times, of its available funds, to the aid of poorer parishes, in the erection of churches. It is judicious, because of the *mode* of contribution, whereby the amounts voted are payable only on condition of their placing the church entirely out of debt, a result to be secured by the parishes concerned. This encourages to exertion, and thus to the best interests of the parish. In this, as in every other department of the operations of that corporation, it does nothing but good—and that the most invaluable good—to the community. Its benign influence is thus felt in the best interests of society and the commonwealth. It is seen in the extensive promotion of the cause of Christ in this world, and will be continued during the eternity of that blessedness which the religion thus served secures to its

good and faithful followers. So efficient an agent of so much good cannot, let me confidently hope, do otherwise than, whenever they may be wanted, find, in a Christian community, fast and faithful friends." The Bishop asks attention to the following: "That among the 'matters that may throw light on the state of the parish,' there be included, the number of children instructed in the catechism, and the frequency with which such instruction is given by the Pastor; the number of attendants at Sunday-schools, and of the aids whom the pastor has in the conducting of such schools; and the number of members of other classes, if any, formed for catechetical or other familiar instruction, in the doctrines and duties of revelation; also, the frequency with which the service of the Church is celebrated on Holy Days, Litany days, or other occasions, in addition to Sundays."

Georgia.—The annual Diocesan Convention was held at St. Simon's Island, April 10 and 11: present, 3 of the clergy, and 7 of the laity. There are 7 clergymen in the diocese. The following was passed, "Whereas this diocese will soon be in a condition to elect a Bishop, Resolved, that no action upon the said resolutions (viz., those of a former Convention,) be expected from the House of Bishops."

Pennsylvania.—The 53d annual Diocesan Convention was held May 17 and 18. The number of clergymen in this diocese is 81, and of candidates for holy orders, 23. The amount of the Episcopal fund is \$15,661. The contents of the journal seem to us generally of a local character. The Bishop White Prayer-Book Society has expended during the year, \$1,393, and distributed in 12 States, and for foreign missions 5,684 Prayer-books. The Bishop has issued the following prayer: "O Lord our God, the blessed and only Potentate, the supreme Ruler of nations, we implore thy blessing on the Convention of the People of this State, now assembled. Enlighten them in their deliberations, and guide them in their proceedings; that they may, in all things seek and advance thy glory, the cause of thy true religion and virtue, and the welfare and happiness of all whom they represent, in all their relations. Thine, O Lord, is the greatness, and the power, and the glory, and the majesty; for all that is in the heaven and in the earth is thine; thine is the kingdom, O Lord, and thou art exalted as head above all; both riches and honor come of thee, and thou reignest over all; and in thine hand is power and might, and in thine hand it is to make great, and to give strength unto all; Thou art the father of lights; all good knowledge and learning are thy gift; and of thee cometh the righteousness which exalteth a nation; And therefore, O Lord our God, of thee we ask, for this Commonwealth, these favors, as thou shalt see fit to grant them, especially through the counsels of its Convention; for the sake of thine only son Jesus Christ our blessed Saviour and Redeemer. Amen."

North Carolina.—The Diocesan Convention was held at Fayetteville, May 25-29: present, the Bishop, and several of the clergy and laity.

There are of this diocese, 19 clergymen, including the Bishop. In his address, the Bishop says: "At the very threshold of our undertaking, (viz., collecting funds for the Episcopal School) we were met by the sudden and disastrous reverse in pecuniary matters, which has produced such ruin in our Northern cities." "In Philadelphia, I met with the same sympathy and encouragement, and also with the same embarrassments. We are thrown, then, in the present crisis, back upon our own resources. If those who have the means, among ourselves, will come forward and supply the present necessities of the School, I feel confident that we hazard nothing in relying upon adequate assistance, in the course of a few months, from the North, to place our School above contingency." "The steps recommended by the last Convention, in regard to the plan of systematic charity, have been taken by myself, and so far as the churches have entered cordially into the matter, the most favorable results have been experienced. I would respectfully suggest, however, that the full benefit of the proposed plan can only be realized by the united and persevering efforts of our Clergy, seconded by our Vestries." In the report of the state of the Church, it is said, "The present number of communicants is 753, exhibiting a decrease in the whole number last reported, of 281. A part of this decrease has passed into eternity, but by far the larger portion has swelled the tide of emigration to the South and West."

Obituary Notice.

Departed this life, in Alexandria, D. C., May 19, in the 33d year of his age, the Rev. WM. FITZHUGH LEE. He was admitted to the Order of Deacons, by Bishop Moore, on the 21st of August, 1825, and to the order of Priests on the 10th of May, 1828. His popularity as a preacher of the Gospel rendered him universally acceptable. His first settlement in the ministry was in the counties of Amelia and Goochland; and soon after in St. John's Church, Richmond Hill, and afterwards in Christ Church, Richmond. His zeal in the discharge of his sacred duties, was of the first order. Naturally of a feeble constitution, but possessing a mind of the most vigorous character, and a spirit of gospel industry seldom equalled, his health, soon exhibited symptoms of decline. His Bishop most earnestly and frequently entreated him to contract his labors, and to rest satisfied with the usual services of the Sabbath; but prompted by the native energy of his mind, and influenced by his love of pastoral duty, he resisted his fatherly solicitations. He would sometimes preach three times on the Lord's day, and frequently in the week; by means of which unusual effort his lungs became affected, and the disease which terminated his life obtained such a firm hold on his system, that he was obliged to relinquish his pastoral charge, and to bid adieu to the congregation he had formed, and to which he was most ardently and affectionately attached. Upon retiring from the services of the sanctuary, he became the Editor of the Southern Churchman, and soon distinguished himself in that capacity. He was a firm and decided Episcopalian, but at the same time lived in peace and friendship with other denominations of Christians.—*Ep. Recorder.*

P. E. Society for the Advancement of Christianity in So. Ca.—The Treasurer reports a donation of \$10 from Mrs. Northrop.

CALENDAR FOR JULY.

2. 6th Sunday after Trinity.	23. 9th Sunday after Trinity.
9. 7th Sunday after Trinity.	25. St. James.
16. 8th Sunday after Trinity.	30. 10th Sunday after Trinity.

ERRATA.—Page 116, line 4 from the end, for "practical" read *pastoral*.
 " 124, line 22 from top, for "device" read *desire*.